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CURRENT COMMENT

BY FREDERIC HEATH.

The star of real democracy keeps in the ascendant.

Ten thousand people are reported to have attended the Socialist encampment at Oklahoma city.

A chaplain for uniformed murderers is about on a par with the cleric who gives a condemned man consoling verbal anesthetics and then looks calmly on while the state commits the legal murder. Both excite our disgust and abhorrence.

Old party reform gets an amusing jolt in the effort of Tammany to job Sulzer, and in the revelations as to the real life and interests of the New York governor, in Wall street and elsewhere. They are all pretty much tarred with the same stick.

The Catholic church again evinced its lack of belief in early Christianity during its Milwaukee convention by opposing Socialism, or what it thought was Socialism. Having amassed vast property it almost screams its fear of the holding of wealth in common.

PARKER'S OFF COLOR ATTACK

Alton Parker, Wall street's Democratic sacrifice for the presidency in 1904, has just made an address before the Ohio state bar association, quite a portion of which was devoted, in obedience to his Wall street instincts, to an attack on the Socialists. When there is a capitalist lawyer on the job you may generally look for tricks, and in this instance Parker plays a little game on us by presenting among other things a garbled quotation from Marx and Engels.

At the national convention of Catholic societies just past in Milwaukee an effort was made to get an endorsement for the Common Cause and like publications devoted to defaming Socialism, and when the battle seemed lost Davy Goldstein, of Widow Avery fame, made a fearful appeal on the ground that wherever he went he found that thousands of men looked to those periodicals "for their arguments against Socialism" (He might have added that the men back of the Common Cause had been on the payroll of the National Manufacturers' association, vide the Mulhall disclosures!) And it is from this unstraight source that our worthy patriot (for self), the Hon. Alton Parker evidently got his chief javelin thrust at for his speech before the Ohio lawyers.

Here is what Parker said about us:

"In every city and hamlet the people came together on the Fourth of July to listen to a reading of the Declaration of Independence and an oration extolling the wisdom of the fathers who had so wondrously devised a government of the people the like of which the world had never witnessed."

"How the times have changed!... Indeed, a national party, hostile to our form of government, polled more than a sixteenth of the votes cast a year ago. And he is slow of observation who fails to notice the rapid growth of the doubt whether after all the founders of our government builded wisely."

"I shall not attempt to measure the extent of the change in the mental attitude of vast portions of the people. The task would be beyond me should I attempt it; yet, beyond the ken of any man. But he is slow to observe who is not aware that the change is very great; for it is evident on every hand hostility to the underlying principles of our constitutional government, an organization, the aim of which is clearly defined as 'the establishment of a common ownership and control of the means and instruments for producing and distributing wealth, by and in the interests of the whole community, marched to the polls last year with an army of over a million men. This body of over a million men seeks to undo our system of government. Its root idea is that all means of production, transport, etc., should be owned exclusively by the state, and all property, wealth, etc., should be administered by the state. According to the Bible of Socialism (the Communist Manifesto) this family is to disappear with the private right of property. That manifesto states the proposition in these words: 'On what foundation is the present family based? On capital; on private gain. In its completely developed form, the family exists only among the bourgeoisie. This family will vanish as a matter of course when its vanishing is the vanishing of capital. These vandals, upon the theory that whatever is wrong, frankly declare war on every sacred institution, symbol and hope...'

"Multitudes are becoming addicted to the imbibing of the restless mixtures of Socialism, anarchy and sedition dispensed by those who seek to lead the industrial class into violence and trouble."

So says Lawyer Parker. What is the answer?

Well, in reference to the Communist Manifesto, it is an old trick to use that historic document in an effort to misrepresent Socialism's attitude toward the home. In fact, the style in which the book was written, making one paragraph

The one big union hath a rank smell. It exists principally on paper, as a matter of fact, and consists of many fakirs and workshirkers, and a few well-meaning dupes. Our party members should not get mixed up with it. It is irresponsible, rattle-headed and wholly without conscience. Keep out of bad company, unless you are willing to have it play its pranks and then sneak away and leave you to bear the consequences.

The Militia of Christ meeting in Milwaukee expressed great concern because the state federation of labor decided not to send a delegate to the American Federation of Labor convention so that the money saved might be used to help out the labor men in the state legislature, whose meager salary does not begin to pay the cost of their attendance at Madison. The labor men are all Socialists in the legislature, hence the Militia's tears, besides the Militia, or the church back of it, has gone into partnership with the misleaders of the A. F. of L., also hence the tears.

The Central Federated Union of New York City has denounced as unfit for representative office, Walter H. Page, of the non-union Doubleday-Page company, who

dependent on another, makes it impossible to quote more sentences without distorting, and often actually reversing, the meaning. Naturally such an opportunity has not been passed over by our "scrupulous" enemy, capitalism and its liveried vermin.

The Manifesto was written as the platform of the Communist League, way back in 1848—85 years, over half a century ago. It was written by Marx and Engels, who were also virtually the founders of modern Scientific Socialism. The work reviews the entire status of the working people under capitalism, and thus takes up the home life of the bourgeoisie, the marital lives of the bourgeoisie, the capitalist, with a scathing exposition of the immorality of capitalism and all its unclean relations, in which also it exploits the working class, and by example and economic compulsion demoralizes it.

The trick in the case of the quotation used by Parker consists in leaving out three words almost at the start, by changing a word a little further along, by leaving out 22 words still further along, and by two further changes in the text made necessary by this garbling. Let us see.

Turn to the quotation as Parker gives it. The first sentence of the quotation should read: "On what foundation is the present family, the bourgeois family, based? The words here printed in black type, were left out, thus changing the meaning of the quotation in toto. Further on, where it says "the family exists only among, etc," the "the" reads "this" in the original, referring to the particular phase of family relation under discussion. Further on another "this" has been changed to "the," and this whole sentence has been dropped: "But this state of things finds its complement in the practical absence of the family among the proletarians (that is, adequate and normal family life), and in prostitution." Then follows: "The bourgeois family will vanish, etc." But Parker managed to cunningly leave out the qualifying word, the word "bourgeois." What do you think of such knavery?

The purpose of the quotation, of course, is an effort to make it appear that Marx and Engels wished to have all family life wiped out in favor of promiscuous relations between the sexes, whereas they take no such stand. We may introduce a further quotation from the Manifesto here to show with what a keen thrust they in anticipation, turn such a slander upon their possible traducers. Thus they say:

"But you Communists would introduce community of women, screams the whole bourgeoisie in chorus. The bourgeois sees in his

wife a mere instrument of production. He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion, than that the lot of being common to all will likewise fall to the women!"

Just what Marx and Engels had in their minds on the family question may likewise be gained from

BEBEL AND THE WOMAN QUESTION

August Bebel was among the first men to raise a voice in favor of complete emancipation of woman. In the country of the "Hausfrau" idea of woman's sphere, he led the battle for her right to enter every sphere of human life, and did this regardless of any objections that expediency might raise. To the Jubilee Edition of his great book, "Woman and Socialism," he adds this passage, defining the attitude of Socialists to the whole woman's movement:

Our goal then is, not only to achieve equality of men and women under the present social order, which constitutes the sole aim of the bourgeois women's movement, but to go far beyond this, and to remove all barriers that make one human being dependent upon another, which includes the dependence of one sex upon the other.

This solution of the woman question is identical with the solution of the social question. They who seek a complete solution of the woman question must, therefore, join hands with those who have inscribed upon their banner the solution of the social question in the interest of all mankind—the Socialists.

The Socialist party is the only one that has made the full equality of women, their liberation from every form of dependence and oppression, an integral part of its program; not for reasons of propaganda, but from necessity. For there can be no liberation of mankind without social independence and equality of the sexes.



AUGUST BEBEL—1840-1913.

BEBEL, GREAT SOCIALIST, IS DEAD!

BERLIN, Germany.—Ferdinand August Bebel, long the foremost Socialist of the great German movement, died at Graubunden today where he had gone to take the waters. He had been ill for some time, but his recovery had been hoped for.

For more than 50 years he has occupied a prominent place in the German labor movement. August Bebel was born in the city of Cologne, Feb. 22, 1840. In 1860 he was converted to Socialism in Leipzig by Wilhelm Liebknecht. He was first elected to the Reichstag in 1877 and there joined in such an energetic protest against war that he, with Liebknecht, was sentenced to prison. He has said that it was this prison term that saved his life, giving him a time of recreation and study during which he regained the health broken down by overwork.

On his shoulders fell much of the fight with Bismarck, and as a parliamentary leader he stood easily in the front rank of the members of the Reichstag, without regard to party. Of his ability in this direction Mosson, the great historian, said, "With one head-like Bebel I could fit out a half dozen such brains as those of the Prussian Junkers."

Besides "Woman" and the "Manifesto" he had just completed, in collaboration with Eduard Bernstein, the editing of the correspondence of Marx and Engels.

Since the death of Wilhelm Liebknecht he has been the most prominent figure in the world of international Socialism. He was the author of "Die Frau."

He was the author of "Die Frau."

translated into English as "Woman," which has gone through many editions. But a few months ago he completed the publication of his "Memoirs," leaving to the world the story of the German labor movement as he had seen a part of it.

For over 40 years he has held a seat in the Reichstag, in recent years representing one of the districts of the great industrial city of Hamburg, and was the oldest Socialist sitting in that body.

He was one of the few leading Socialists who remained in Germany during all the bitter years of the "Law of Exception," 1878 to 1890, when Socialism was proscribed by Bismarck in the effort to stamp it out. At that time most of the prominent Socialists of Germany were compelled to seek exile. But Bebel remained in the city of Borsdorf, near Leipzig, and

LABOR DAY ISSUE

For fifteen years, without a skip, this paper has printed a special Labor Day number each September. The sixteenth annual Labor Day Social-Democratic Herald will make its appearance on Aug. 30. It will be a good one, and I would remind you that the bundle rates may be found on page 4. Get in your orders early, as we go to press early enough to have the papers you order thus reach you in ample time, no matter how many miles away you may be located.

when, at last the German voters rose and drove Bismarck into retirement, Bebel led the victorious hosts. When Socialist Paul Singer was carried to his grave it was remarked by the opponents of Social-Democracy that no monarch with all the power to convoke vast masses under military orders had ever been followed to his final resting place by such a concourse as passed along the Berlin streets behind the body of the great Socialist leader.

Today the mourning millions who loved and looked to Bebel as their great champion are preparing to gather from every country of Europe to pay this tribute to his memory. It has been tentatively announced that the last exercises will probably take place in Zurich, Switzerland, near where he died, and where his body will be cremated. Zurich has long been a center of international Socialist gatherings, and as a sort of neutral ground where political exiles who are driven from other countries, are permitted. It is certain that a vast multitude will be present at the final exercises.

Now that he has gone, his strength of character is receiving full recognition even from those who so long fought him. Says the Botschae Zeitung, "He was a deadly enemy of our social order, but a character worthy of all honor." The Berliner Tageblatt characterizes him as "One of the most honorable characters, and one of the most brilliant and temperamental speakers of Germany." The Local Anzeiger writes, "He was a self-sacrificing."

(Continued to 2d page.)

was made ambassador to England by President Wilson. But how does a central body of organized labor dare to criticize President Wilson's administration? Didn't Gompers and his grand dukes help to elect it and therefore assume the responsibility of its conduct from the standpoint of organized labor? Does the New York body want to commit lese majeste toward the high manipulators of trade unionism, or does it imagine that the rank and file of organized labor has a right to express an opinion? Huh?

When it comes to boycotting, the Federation of Catholic Societies carries off the palm. A large part of the recent convention was taken up with reports of the things accomplished politically and commercially by these means. It was reported with glee that Tom Watson's Magazine, had lost all but two of its advertisers through the threat made to the said advertisers by the federation members and officials, all this being because Tom Watson had made use of the right of a free press to attack the Roman church. Whether the reports will constitute good court evidence for Tom in a suit at law for conspiracy is not yet clear, but Watson is said to be considerable

CARDINAL GIBBONS MODERATES

The following appeared in a Milwaukee dispatch to the Chicago Tribune a week ago Sunday. It was a dispatch announcing the arrival of Cardinal Gibbons for the national convention of Catholic societies. It makes decidedly interesting reading:

Does Not Score Socialism. Cardinal Gibbons did not score Socialism when asked what he thought about the political beliefs of nearly one-half of Milwaukee's population. He said that there were good and bad things in Socialism, and if the bad ones could be removed then there would be no objection to that faith. His strongest objection was against common ownership, which, he said, would destroy the Catholic ownership. His eminence strongly favored labor organization.

There is something surprisingly temperate in the above, so temperate that one, even in spite of past experience, might be inclined to take the aged prelate at his word.

Passing by the interesting fact that in the New Testament time Christians believed in common ownership which he is now so strongly opposed to, it is clear that the statement on its face shows a misunderstanding of the fundamentals of Socialism. General ownership is common is not some of them did we may admire and be very thankful for, while what some of the others did was to play the scalawag and we do not propose to have our hands tied by them. It was a different set of men who drafted the Constitution from those who drafted the immortal Declaration of Independence. They made such an aristocratic and foxy Constitution, we would remind Parker, that the people had to rise in their might and force through the amendments that constitute the Bill of Rights—without which at this present day the people would stand absolutely naked before predatory capitalism.

Socialists are vandals in the eyes of a Parker, because they want a government to be really of the people, and really for the people. For this he says we are "hostile to the government." Perhaps he has forgotten that the Declaration says that the people have the right to alter their government when it does not guard their rights or guarantee their liberties.

Socialists are not seeking to undo our system of government, we propose to extend it so as to make it serve modern conditions, modern conditions that are played upon by the masters of wealth, with tricky constitutional lawyers doing a service against the people that ought to land most of them behind the bars.

Of one thing we may be sure, and that is that all the trust lawyers in the Ohio convention liked Parker's speech

of a fighter. His magazine is published in New York City and costs \$1 a year.

The Rev. Lord, now of Milwaukee, who is chaplain of the Michigan national guard of murderers—the brave soldiers who shot a man dead in the night near the Michigan state prison where they were on guard, because they did not know who he was—this preacher for the ruling class comes out in the Milwaukee papers with the statement that if it had not been for the agitators of the Western Federation of Miners there would have been no strike in the copper country. Yes, and if there had been no agitators some 1,900 years ago there would be no such thing as the Christian religion. Lord says that if martial law had been declared in the strike zone the strike could have been snuffed out at once—through intimidation of course! "Fifty or more agitators from out of town could have been brought to trial and the trouble ended," he says. How is that for preacher talk? He understands what the state militia is really for, all right. From all that has been seen of Lord thus far the conviction is almost irresistible that he owns copper stock.

Socialism but Communism, and the early Christians were Communists. Socialists do not believe in common ownership or the abolition of private property. If the cardinal thinks we do and that is his main objection to Socialism, then his "main reason" for opposing us falls to the ground.

The common ownership, we believe in is the common ownership of the means of production and distribution, and we believe in it for the very reason that we want the people to own private property. We want them to have what they produce instead of losing it as at present to the capitalists, who exploit them to the limit through owning the industries. We want the working class to be the well-to-do class because of their industry.

Judging from the sort of output against us that comes regularly from certain clerical sources, it is to be presumed that the cardinal, if pressed for further objections, would fall back on those old moss-grown slanders against Socialism as being in favor of immorality. Think for a minute of capitalism being set up as the mainstay of morality!

Socialists have shown that morality is simply impossible under the capitalist system. And every day the situation grows worse and more abominable. To the discerning the plight of the Catholic societies meeting in Milwaukee was almost pitiful. Most of their resolutions were aimed at the immoralities of capitalism, without daring to charge the filth up to its proper source.

Our centers of civilization today are simply vile. Even the Catholics who take their stand on the side of capitalism are almost overwhelmed by the capitalism's stench.

Every city under capitalism is a sink of depravity; a fetid, immoral air pervades the people's amusements, the situation of the home was never in such peril as now, and even the people's songs are popular through immoral suggestiveness, from "My Harem," to "Row, Row, Row."

Church spires multiply, also red hats, but the filth mounts higher and higher. It cannot be otherwise while the principle of capitalism—each man for himself and to the Devil with everybody else—rules the lives of the people.

And for daring to attack all this and point out the cause, certain clerics with capitalist minds fabricate charges against the Socialists of being against purity! Some of these chaps need to do a lot of confessing to clear their souls.

We do not expect the cardinal to come out for Socialism, but we think he ought to avoid misrepresenting our aims.

During the convention of the Catholic societies in Milwaukee the street sales of the Milwaukee Leader showed a noticeable jump. It appears that while the leaders in the convention were slamming Socialism the rank and file was anxious to see what the Socialist daily had to say. They probably read enough to see that their spiritual advisors were entirely in the wrong on economics.

By oversight last week credit was not given for the two illustrations of the Seattle riot. Credit for the picture on the first page goes to The Socialist Worker, Tacoma. For the view on page 4, of thanks go to the Minnesota Socialist.

VICTOR L. BERGER GIVES HIS VIEWS OF SABOTAGE CROWD

SAN FRANCISCO, California.—Ex-Congressman Victor L. Berger, Milwaukee, while in this city, outlined his own position and that of other Socialist leaders with reference to the industrial workers of the world. He said:

"The principle of industrial unionism versus craft unionism is one that every Socialist stands for. Every Socialist realizes that the introduction of machinery has revolutionized the old trades and has practically divided them into many parts. It has created what might be called entirely new trades."

to combine all those working for the same employer in the same industrial organization, and at almost every convention of the American Federation of Labor I have introduced resolutions looking toward that end and was voted down regularly by trade union leaders of the old style."

Debs Withdraws. "One of the most ardent industrial unionists in the country was Eugene V. Debs. I was responsible as much as any one man for Debs becoming a Socialist. When Debs founded his American Railway Union he founded it on industrial lines, to include everybody, from the engineer to the switchman. That union failed in the great A. R. U. strike of 1894. Since then Debs has tried it once more. And in 1905 he and others met in Chicago and formed the Industrial Workers

of the World. Debs has quit the I. W. of W. since then."

"I was invited to join, and they also wanted the endorsement and help of the Socialist party. I declined to join and declined my assistance for this reason:

"I believe in a two armed labor movement—a labor movement with a political arm, which is the Socialist party, and an economic arm, which is the industrial organization. But I want each arm to fulfill its own mission. I don't want the two arms to interfere with each other. I want them to help each other, as they do in the human body."

"I don't want the political organization to try to do the work of the industrial organization or trade union, and I don't want the trade union to go into politics in its own

sphere, but to be closely allied and help each other."

Keep Functions Apart.

"Therefore, I opposed the Socialist party taking up the squabbles and differences of trade unions. I opposed the Socialist party as a party making in the industrial field and trying to tell the workmen on the industrial field what structure he was to have, whether trade autonomy or industrial union. I thought the workers ought to find that out for themselves."

"When I introduced resolutions in the American Federation of Labor in favor of industrial unionism, I did so as a delegate of a union, not as a Socialist leader. Of course, my aim is that every workman, from editor in chief down to the last boy in the mailing room and from superintendent

ent in the rolling mills down to the last yard man ought to join the great collective union of his industry and the great political party of his class. But the political activity and the industrial activity, while both ought to conform to the class interest of the workman, should be kept separate."

Trade Unionism Failure. "There can be no doubt that the trade union movement of this coun-

(Continued to 4th page.)

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"It is my conviction that even the most remarkable and influential man is more often the thing driven than the driving power; that he can do little more than help into being that which in a given state of society is pressing onward to the realization and recognition which are essentially its due. This being my belief, I have been saved from regarding my own activities as anything more than those of a willing helper at a birth of whose origin he is entirely innocent."

"Into the role of an assistant at a historical process of evolution, I was thrust by the conditions of my life."

One of the last things written by August Bebel was the preface to the English edition of his memoirs. In a close sense this is a final message to the English speaking world, and in these paragraphs he seems to be speaking with the vision of his approaching death before him.

and as a result of my experience. Once driven into the movement that originated in the sixties of the last century among the German working classes, it was my duty

and my interest, not only to take part in the conflict of opinions born of this movement, but also to examine the ideas which were then newly emerging, and as judiciously as I could to decide for or against them. It was thus that in the course of a few years from being a convinced and decided opponent of Socialism, I became one of its most zealous adherents. I was a Saul, and became a Paul; and Paul I have remained even unto the evening of my life, more than ever convinced of the justice of my beliefs, and so I shall remain to the end, as long as my strength is left me."—Bebel.

LOSE SENSE OF BROTHERLY LOVE WHEN WAR CRAZE DEMONIZES MEN

When the power that fills the world with terror, were half the wealth bestowed as compensation to the human mind for error. There would be no need for arsenals or for the manufacture of weapons of war. The human mind would be a name, a name, a name.

Long ago in the dawn of history some brutal savage took by force what belonged to his neighbor. It was an age when brute might ruled, and violence reigned supreme, while reason was despised. From this barbaric ancestor the modern militarist has evolved, writes "Ajax" in the Sydney, Australia, International Socialist. In this short essay one has no time to trace the evolution of militarism. The economic, social, and intellectual reasons that once made militarism a necessity, and that now make it a menace to the world, are all set forth in a clear and concise manner. The writer confines himself to the individual.

He is never ordered to kill his enemies, always his friends.

He puts his troops through fatiguing exercises, and useless maneuvers. He says it will make them strong, for he of the canny legs professes to know about physical culture. Militarism has clearly demonstrated that military training is injurious and responsible for chest and lung complaints, prevalent among troops. Their sports do not trouble him, he still insists on the physical culture. He knows no other, and has not the brains to think out something better. Sometimes he claims to be an organizer, yet he is incompetent to organize himself.

It is futile to suggest that militarism is immoral. It is only mad Socialists who hold such ideas. He refuses to reason with these people. If the law did not prevent him, he would be a madman. He is a madman, and he would do them down as enemies of the king and the flag.

The militarist is officially a worshipper of flags, kings and empires, but privately he is eager to sell his soul to the highest bidder. He is a man of no creed, or country, for he is full of cant and unconsciously drifts into a hypocritical style of talking. He swallows the racial, religious prejudices written in the pluck of his face. He is a madman, and he would do them down as enemies of the king and the flag.

Notice an officer walking down the street. He is dressed in the blood-red uniform of the British army, a color eminently befitting his profession. His clothes are tight, heavy, and certainly not hygienic. He walks stiffly, with his chest unnaturally extended. Probably he wears stays to support his figure, which is not a very graceful one. He is a man of no creed, or country, for he is full of cant and unconsciously drifts into a hypocritical style of talking. He swallows the racial, religious prejudices written in the pluck of his face. He is a madman, and he would do them down as enemies of the king and the flag.

His is not to reason why, His is but to do and die.

On Sunday he is seen at his best in church parade. He is naturally superstitious, besides his gay uniform will look well against the women's dresses. His fierce and bloodthirsty countenance is toned down by a sanctimonious smile, put on for the occasion. He listens to the time-worn platitudes of the clergy, and he hears again the biblical story of Cain, that he learned at his mother's knee, but it brings no blush of shame to his cheek. He is a madman, and he would do them down as enemies of the king and the flag.

It is whispered in the mess that a young officer has been seen on the coast. He is a madman, and he would do them down as enemies of the king and the flag.

It is whispered in the mess that a young officer has been seen on the coast. He is a madman, and he would do them down as enemies of the king and the flag.

MONASTIC COMMUNISM.

By OSCAR AMERINGER.

When the church became state church and the most powerful tool of despotism and exploitation, in history, it looked as if communism had reached its end. But not so. For the first three centuries Christianity was a city religion. The word pagan, from the Latin paganus, which the Christians designated as non-believers, means "village dweller." The city communism failed in the cities because the means of production could only be used individually. It was different when the new faith invaded the rural districts. There communism found a fertile soil.

POOR NEED NO ICE.

The president of a large ice company in Milwaukee has declared that the poor do not want ice, on the grounds that they do not buy ice.

COME OUT IN THE OPEN.

To the Editor: A most remarkable attempt is being made to smother the truth concerning the killing of the Coming Nation by means of a national committee motion ordering the winding of the action of the N. E. in calling for an investigation of the matter. Nothing shows the need of such an investigation so much as the methods used to smother it.

CAUSES OF VICE.

By J. HIRSCH.

In his famous book, "Dynamic Sociology," Lester F. Ward pointed out that indirect action is intellectual, strategic and always an effective method of action. He has shown that the savage method used by animals in fighting the forces of nature, and is ineffective in the end. He further shows that social progress is due to the indirect action of the intellect. For an illustration that only indirect action is effective in the end, he takes a case in which a huge rock is to be moved from one place to another. In that case the savage method is to use brute force, and the intellect is to use the lever. The intellect is to use the lever, and the intellect is to use the lever.

A MENACE TO GRID.

James A. Emery, general counsel for the National Association of Manufacturers, according to the Chicago Tribune of August 7, admitted that the association made strenuous efforts to defeat the Beveridge bill regulating child labor.

MISUSE OF FUNDS.

BOSTON, Massachusetts.—Joseph A. Bedford, Joseph Shaheen and William Trautman, I. W. W. leaders, are persons responsible for the expenditure of \$15,000.00 and William Yates is responsible for a check for \$2,000.00 sent to Thomas Powers, Providence, and another check for \$2,000.00 sent to Vincent St. John, Chicago, according to a supplementary report of the attorney general against the members of the Lawrence strike committee.

STEEL TRUST PROFITS.

WASHINGTON, D. C.—Proceedings of the steel trust have been as profitable to the steel trust as to the public. A report just issued shows that during the past year profits were \$11,000,000, as compared with \$11,000,000 for the previous year. Of this sum \$15,000,000 was paid as dividends on the common stock, which, when it was issued, was admitted to represent nothing whatever in the form of assets save the power to exploit the workers who produce steel.

WILKES "NONPARTISANS" MAKING PLANS.

The "nonpartisans" have hit upon a real economy scheme. If they have been somewhat prodigal of the city's coin they are at least planning to make their funds go as far as possible in the next city campaign.

BEHEL IS DEAD.

(Continued from 1st page.)

Being fighter for his political ideas, and sought to place his ideas before the people, he was a man of his time. His name will have a lasting place in the history of the German people.

For several months the shadow of death had been upon him and growing weakness had been making him withdraw from the active fight. But he struggled against this until the last, and it was only a week ago that he wrote the executive committee of the German Social-Democratic Party that he was unable to continue his political activity. He expressed his special regret that he would not be able to be present at the party congress to be held in Germany in a few weeks, where the question of a general strike in Prussia would be discussed.

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